

The South African Outlook

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The South African Outlook

A Christian man lives not in himself, but in Christ and his neighbour. Otherwise he is not a Christian. He lives in Christ by faith, and in his neighbour through love. By faith he is caught up beyond himself into God, by love he sinks down beneath himself into his neighbour : yet he always remains in God and in His love.

Martin Luther.

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A gloomy Forecast.

The new Minister of Health was credited recently with what the *Star* termed "the saddest announcement ever made by a South African minister." This was when he said that he expected the general increase in the incidence of tuberculosis to continue for thirty or forty years more. As one ponders it, it does seem to be a terrible thing to have to say ; but evidently that is how the position appears to Dr. Bremer, who ought to know, and who is entirely right in saying what he thinks.

Let us hope that the reaction of most people will be that we have got to prove that he is wrong. Other countries are getting the better of tuberculosis, most of them with climates far less favourable than ours. Why must we face for a generation at least the terrible consciousness that more than sixty of our men, women and children are dying every day from a preventable disease ? Do we lack the knowledge of how to deal with it ? Certainly not. We shall, of course, always be learning more and more about the scourge, but we know today all we need to know in order to beat it, *given the will and the leadership*. If we

are determined enough we shall find the means, the men and women, and the strategy needed for the campaign. We have already experts who rank with the very best in this field. True, it is this not very optimistic Minister who is the G.O.C., but it would seem to be the job of those who are concerned about the situation to prove him to be a pessimist of little faith—the which will, assuredly, please nobody more than Dr. Bremer himself. Pessimism may be a reasonable enough thing, as his is in the light of his knowledge of the situation, but it can never be sound as a foundation for achievement. For that, in a matter like this, a well-proven motto is "We specialise in the wholly impossible." We have a right to look to the Minister for a really fighting effort to bring home to his colleagues in the Government the magnitude and desperate urgency of the challenge. The enemy's allies—malnutrition, slum housing, lack of hospital accommodation, of recreational facilities, of sanitary conditions on the way to and from work, etc.—can only be grappled with satisfactorily on a national scale. It should be fight, fight, fight, cost what it may, at every point along the line ; yet in a record budget the Health Vote is down ! The Minister may know why : we just do not understand it. Is it because the National Anti-Tuberculosis Association is hoping to raise half a million pounds in donations ? If so, it is a scandalous thing, and the shame attaching to South Africa as being the country, of all in which records are kept, with the heaviest incidence of tuberculosis in the world, is well deserved. It is a great opportunity for leadership.

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Native Building Workers' Bill.

We have read with much interest the *Hansard* reports of the long debates in the House of Assembly on the Native Building Workers' Bill. This Bill is claimed in not a few quarters to be a serious attempt to apply the principle of positive apartheid. The Minister declared that primarily its object was to provide for the training, the registration and control of Native Building workers ; and secondly it was to provide protection for White and Coloured building workers in European urban areas against undermining of their wage standards by cheap Native labour. The Minister declared : "We are now giving the Native a great opportunity. We give him the opportunity to develop, to improve his economic position ; we are giving

him an opportunity to put up his own houses. But it has always been the policy of this party that this must not be done at the expense of the white man, and that the white man must enjoy adequate protection in his area." The United Party supported the principle of the Bill, but pressed for its being sent to a Select Committee after the second reading. This request the Minister refused.

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Major van der Byl, a former Minister of Native Affairs, and Dr. D. L. Smit, a former Secretary for Native Affairs, specially emphasized the part played by Missions in the training of Africans as carpenters, builders, etc. They pleaded that the Missions should still be recognised as training centres and that they should have representation on the board that is to advise the Minister. The Minister gave positive assurance that places like Lovedale and Tiger Kloof would be so recognised, if they gave facilities for training, but declined to increase the membership of the board so as to permit of missionary representation. The Labour Party made the usual poor showing in the debate, posing as champions of both the European and Native workers, but making proposals that would have rendered the Bill ineffectual. This Party was not unfairly described by one speaker as "sitting on two chairs." All the three Native representatives opposed the Bill, Mrs. Ballinger's wholesale condemnation calling forth a bitter personal attack from the Minister, who claimed that by her consistently negative attitude she had accomplished nothing, in all the years of her membership, for the people she represents.

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It is clear that, as so often with the Acts passed by the present Government, great powers are conceded to the Minister in charge, and almost everything will depend on the spirit in which the Act is administered. Despite Mr. Schoeman's able handling of the Bill, we have the feeling that it follows in some respects the patterns all too familiar in these days by which powers pass from Parliament to the bureaucracy. We think too that the Minister should have given more consideration to the important principle raised by Dr. Smit in the closing stages of the debate concerning publication in the *Government Gazette* of any notice issued by the Minister extending the definition of "skilled work" in clause 1 to other branches of industry. Dr. Smit rightly argued that such notice should not be "conclusive proof" but merely "prima facie proof" that all provisions have been complied with.

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Conference with India and Pakistan.

Nobody is surprised that the Union Government has declined to respond favourably to the resolution of UNO that she should participate in a round table conference with

India and Pakistan under UNO auspices. It had been made clear from the beginning that South Africa intended to adhere to the view that the disagreement is over a domestic matter and that the status of South Africa's Indians is not rightly a concern of UNO. It was on this familiar ground that a recent communication from the Prime Minister's office conveyed a clear refusal. At the same time it expressed the Union's willingness to consult with the Indian governments, to resume, that is, the direct talks which were broken off from the Asian side of the Indian Ocean.

South Africa's position is quite intelligible and there is no doubt that the country is behind it to an overwhelming degree, but we hope that our Government will not leave it at that and just wait impassively in the hope that the other side will ultimately accept the inevitable or put itself in the wrong. From the common sense no less than the Christian point of view it should be ready to stand up to the certain criticism of its own supporters and make some real gesture that will render it possible for the conference to be regarded on the other side as realistic and based on sincerity. In a case like this it is not enough to sit tight on your rights; the Christian duty is to show understanding of the other's point of view and to go at least some way to meet it; certainly not to flout it by obtruding legislation which, if the roles were reversed, would seem to us intolerable or by the particularly inept demand for 'repatriation' as the only solution, when in fact it would not be repatriation at all save for a negligible small minority, will never be practicable, and directly invalidates South Africa's whole argument that the matter is purely a domestic one. By all means let there be a conference, but let us realise that it is our responsibility to show that it is not going to be mere make-believe and thus the genesis of further suspicion and disagreement. Intransigence masquerading as incorruptible consistency, which so often is actually the negation of statesmanship, seems to us the chief danger. And not on one side only, for here in Africa we are ruminating on something that puzzles us. We find India hotly indignant with us because we will not accept the UNO resolution; yet she on her part appears to be no less resolute in her refusal to accept a more strongly supported UNO resolution about Kashmir. Moreover, in regard to the Korean situation she finds UNO to be in the wrong when it follows a course of action which conflicts with India's ideas. How can we escape wondering whether the clue is that UNO's actions are right or wrong according as they agree or not with India's opinions? But, anyway, we believe that South Africa ought to try to do something eloquent and convincing to prove her sincerity in the matter of a conference.

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The Prime Minister, West Africa and the Commonwealth.

There have been vigorous and varied reactions to the Prime Minister's views regarding the mischievous results inherent in the British Government's policy of leading its colonies along the road to self-government and to independent membership in the Commonwealth. Naturally enough many have been surprised and somewhat sardonically amused by this concern for the future of the British Commonwealth on the part of a man who in times of its peril has made no secret of his support of its enemies and his hopes for their success. Such people feel, and the view is pretty general, that the concern for the Commonwealth is mere camouflage and that the real motive is fear that South Africa will find herself in yet more difficulties in a Commonwealth which comprises more Non-European states. But, as the *Star* remarks, "The advance of colonial peoples poses many problems, but they are problems that admit of no negative solutions and no solutions coloured by colour alone."

The Prime Minister's apparent unawareness of the sincerity of the age-long policy of Britain to lead all her peoples to self-government within the Commonwealth has caused general surprise, as has also his very questionable assertion that Britain admitted India, Pakistan and Ceylon to the Commonwealth "acting on her own and without consultation with or the approval of the other members." We recall that he was a member of the 1949 imperial conference which agreed unanimously to India's remaining within the Commonwealth as a republic, and that he declared in regard to it that "what had been done in this case will not result in the breaking of the Commonwealth; on the contrary it will build up the Commonwealth."

The point that Dr. Malan is getting at is seen thus by the *Daily Telegraph*:—"Britain has a dual role in Africa. On the one hand she is responsible—and, legally, solely responsible—for the welfare of colonial and protected peoples, whom she is pledged to lead on to paths of democratic self-government. On the other hand Britain is one of an equal partnership of Commonwealth nations, of which another member, the Union of South Africa, is vitally concerned by any political development in that continent. Nothing could be more disastrous than a clash between these interests and responsibilities, nothing more fruitful than their harmony. To harmonise them calls for the highest qualities of statesmanship."

The *Manchester Guardian* on the other hand concentrates on the underlying colour prejudice. "The truth is that Dr. Malan lives in an unkind world, a world that has fallen upon evil days. He alone of all the Prime Ministers of sovereign states, is in step. . . . In spite of him the world remains obstinately composed of a non-European majority."

There is evidently a wide-spread feeling in South Africa that the Prime Minister was not so much seeing himself in the rôle of an adviser on Commonwealth interests, (in which case he might have taken care to be more accurate in some respects), as indulging in some long-distance electioneering "with an eye to that section of the white population of the Union, who, though not illiterate, are as ignorant of world affairs as most of the Gold Coast inhabitants—and possibly even more so."

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Is the pace on the Gold Coast too rapid?

The view is widely held that political development is moving unnaturally fast on the Gold Coast. The question is open to argument, but one thing is certain, namely that the recent developments are not at all a new policy or the result of any fond idealism on the part of the present British Government. The Gold Coast has had a legislative assembly for well-nigh a hundred years. It was founded in 1852 and consisted of chiefs under the presidency of the Governor. (In that same year a select committee of the British House of Commons discussed British policy in these terms:—"The object of our policy should be to encourage in the Natives the exercise of those qualities which may render it possible for us more and more to transfer to them the administration of all government with a view to our ultimate withdrawal from all, except, probably, Sierra Leone.") This council was afterwards enlarged and in 1925 the elective principle was introduced. So both a legislative body and the ballot box are instruments with which the people are familiar; government by representation and discussion are far from being a novelty there.

Moreover the election which was so much in the news recently was only a part of the political development based on the old regime and suggested by the "Coussey" report. Less than half of the seats in the Assembly are filled by popular vote, the others being filled by indirect voting and by representatives of special interests. Behind the central legislature there are organs of local and regional government which count for at least as much in the estimation of the people. And, lastly, the final word in everything rests with the Governor in whom is vested an absolute power of veto, giving him effective control over the whole evolutionary experiment. The case, therefore, for regarding the new regime as rash and unrealistic, "a repetition of an idealism which will end in tragedy because the facts are not taken into account, . . . a case where the good principle of democracy, wrongly applied, makes itself ridiculous" does not seem to us to be a very strong one.

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A higher Retiring Age.

More than ordinary interest is merited by the report of a government committee of enquiry on the subject of

pensions which was tabled in the House of Assembly last month. That it forecasts higher pensions in the future will, of course commend it to all who may earn them, but of particular significance is the recommendation that the retiring age in the Government service should be raised. "A man of sixty" it contends, "and a woman of fifty-five are still physically and mentally fitted to continue in service and the present retirement ages are not compatible with the modern conception of the pensionable age." (The expectation of life of a male pensioner at sixty is reckoned to be about seventeen years.) In order to avoid dangers involved in moving too fast, it is suggested that a man in the public service, excluding the armed forces, should normally go on to sixty-three, to sixty-five if the Public Service Commission thinks it to be in the interests of his department, and thereafter to sixty-eight with the approval of both houses of parliament. Later on, it is thought, sixty-five may well become the normal retiring age.

Much will, no doubt, be said on both sides of the question. The commonest and, probably, the strongest argument against raising the age of retirement is that it delays promotion for the younger men and so may tend to hinder recruitment. But on the other hand, its effect is to make a man's service longer and, at the end to increase his pension, so that the public service as a career may perhaps become more rather than less attractive. In any case the immediate situation in the country will very likely settle the matter in favour of the higher age, for practically every department of Government is seriously understaffed and to lengthen the term of service by three years is reckoned to be going to add about 10,000 servants, all of them trained and experienced. Moreover, all promotion would not necessarily be blocked for three years, for the enlargement of the service would probably involve the creation of a number of fairly senior posts which cannot be contemplated at the present time. On the balance to raise the age seems likely to be of great benefit to the services of the country as well as a boon to the average civil servant, who at sixty is often at his best in the job he knows so well, and, on the other hand, is rather an old dog to be able to learn new tricks in some other line of work. For that is, in the large majority of instances, his only alternative. "It is imperative," says the report, "that the average pensioner today should seek some form of employment to supplement his pension. The committee feels that in view of this state of affairs it is of far greater benefit both to the man and the State that he be retained in employment rather than to have him thrown on to the open labour market."

For women it is proposed that the retiring age should be three years lower than that for men, the reason given being that "although women may expect to live longer than

men, it is generally recognised that a woman's capacity does tend to diminish before that of a man."

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Native Detectives.

The new plans introduced by the C.I.D. on the Witwatersrand whereby Native detectives will be given full control of the cases allotted to them is a move in the right direction. The African investigator may possibly be held in less awe than the European, but he may be expected to be able to secure readier co-operation from the public; he will probe with more understanding into circumstances more familiar to him, and he will be less easily fooled or misled, because more accustomed to African ways and thought processes. That he will face danger goes without saying, but that is inseparable from his calling and is nothing new to him. At the present juncture when the attitude of so many urban Africans towards the police is so bitter, it may be hard going for these men, and it is to be hoped that the law-abiding people will support them strongly. Such a body of men, shrewd, patient, tenacious and enjoying the trust of honest folk, is essential if safety of person and property is to become the normal thing in the Native towns along the Witwatersrand.

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Church Statistics.

Preparations are already in hand for the census of the population of South Africa this year and we have not yet been able to work out all the details from the last census taken in 1946. Of particular interest however, are the returns of affiliation to various denominations as given at the last census which was limited to the European population. Although one cannot set too much store by the accuracy of these returns they do give a general indication which will assist one when thinking in wider terms about the Christian Church among Europeans in South Africa. The following table of figures is made up from the 1946 returns.

Church	Adherents	Percentage
Dutch Reformed Church	1,074,744	45.3
Anglican Church	374,625	15.8
Methodist Church	181,108	7.6
Dutch "Hervormd" Church	126,974	5.3
Roman Church	117,890	4.9
Jewish Faith	104,156	4.4
Presbyterian Church	94,920	4.0
Reformed Church	75,777	3.2
Apostolic Faith Mission	59,159	2.5
Baptist Church	23,501	1.0
Lutheran Church	23,371	1.0
Congregational Churches	12,677	0.5
Full Gospel Church	11,827	0.5
Other churches and sects	64,232	2.7
Those without the Church	27,729	1.3

Graduation Address—Rhodes University

By Dr. B. F. J. Schonland, C.B.E., D.Sc., F.R.S.

At the last graduation ceremony of Rhodes University College prior to its inauguration as an independent university, on the 9th March, 1951.

IT is customary and fitting for the speaker on this occasion to congratulate the young men and women who are graduating to-day. This I do most heartily; for all of you it represents the accomplishment of a task, a milestone in your careers. And for some of you, I know, it must have meant considerable sacrifice willingly borne by yourselves or your parents. On behalf of the rest of us here in this hall I have the privilege of extending to you our heartiest congratulations and our best wishes for the future.

It is also not unusual for the speaker to offer a few words of ripe wisdom and experienced advice to the graduates and particularly to those who are leaving the University to take up their first independent positions in life. I am very diffident of attempting such a task because I am not sure that I am quite the right sort of person to tell the young what they ought to do. Being a confirmed idealist or optimist I suspect that pessimists—or, as they prefer to call themselves, realists—think of me as never having grown up, as being mentally a youth myself. If they are right, no idealist or optimist is really old enough to speak to you at all.

A realist, who would be very old and wise, would, I am sure, warn you that this world of ours is in an extremely bad state and that you will have to work very hard and to use all the knowledge you can gather if you are to put it right, which in any case would seem to him unlikely. He would, in fact, point out to you that the world is so much worse than it was on his own graduation day that you will need all the courage you possess to continue living in it at all.

But I must confess to you that I do not share these views, that it seems to me a vastly better world than it was in those far-off times of my own graduation; so much better indeed that instead of my feeling sorry for you and your future, it is you who should feel sorry for all that my generation has had to go through to put things as right and get them in as good a shape as they are.

The pessimist—that is the realist—would hasten to tell you that the rise of the Coloured races throughout the world is a portent which may mean the extinction of all that we Western people hold most dear. But the optimist will reply that there is as yet little lost by a civilisation which has produced the United Nations and the Declaration of Human Rights, which, after abolishing the slavery of the black peoples of Asia and Africa, is

ready to teach them how to abolish their own sloth. So far, surely, there has been little lost and a great deal gained, and my generation has that to hand over to you.

The realist would warn you that the world is divided into two armed camps and that a great world war is threatening. That is true; the situation was the same in the year 1914 when my friends and I graduated. But we were far less fortunate than you, for no one warned us of what was to come. Possibilities of avoiding it were not discussed amongst us as they are discussed amongst you today. To that extent you are better off, that you know what may happen and why, and you will, if you are wise, do your utmost to prevent such a disaster. For I am quite sure that it can be prevented, that it is not inevitable. I believe that the reply of youth is that it will do *whatever* is demanded of it to make this world war unnecessary.

If that is your reply, if I am right, you must consider what *will* be demanded of you. So far as I can see there are two main demands. The first is hard. You must be prepared to do something which the realist, who is old in mind if not always in years, always finds very difficult to do, and that is to give up to others some of the wealth which he or his nation or group of nations possesses. You must be prepared to accept willingly a lower standard of living in order that the standard of living of others may be raised. That is the first hard thing; because you will have literally to work for others, you will be poorer than your fathers and your children will be poorer than you. The burden will last all your life. It is a burden which is already willingly shouldered by your generation, and what is left of mine, in countries overseas. It calls for moral courage. If you do not have this courage, you and your children will surely perish, because you will not be worthy of the civilisation you wish to defend.

The second thing which will be demanded of you is not unpleasant at all; it is actually interesting but it is also somewhat unusual. Because you have been privileged in your education and training you will have to *think*. You will have to develop a balanced judgment. You will not be able, as my generation of university-trained men and women has largely been able, to leave the study of the affairs of the time, local and world affairs, and participation, active participation in them to other people.

My generation in the main left it to other people because it was sure that democracy could look after itself. What my generation did not know is that the democratic

system has one terrible weakness. Its weakness is that instead of meaning government by the people, it can easily come to mean government by the *unthinking* people—by the mob, by groups who have given up all critical judgment and are led by demagogues and fed with prejudices and slogans. This great weakness of democracy has already shown itself in countries where men of education, through indolence or threats, have ceased to exercise independent judgment, and where free speech is silenced through timidity or downright fear. But it can develop in the Western democracies too, where liberty has to be curtailed in order that it may not be overwhelmed by outside enemies.

It really doesn't matter so much if men and governments *do* wrong things and silly things—since they are human they will always be doing them—but it matters immensely if other men are not willing or not able to say freely that they think these things are wrong. For then we may see governments pass from wrongdoing to evil-doing as they did in Germany and as they are now doing in Russia, and then we, too, will be lost as the Germans were lost and the Russians are lost. It is very hard for us to fight even a cold war against a police state without becoming a police state ourselves, but we, like the other Western democracies, must beware. "If we lose our liberties it will be because we abandon them."

To preserve these liberties you will need to give much more time and thought to what is happening about you, in your town, your province, your country and in the world itself than my generation ever did. You will need to develop and to exercise your powers of thought and criticism far more than we have done. And you will have to make yourselves heard.

And where are you to turn for help and support and guidance in this difficult second demand on you but to the universities, which have for centuries been the citadels of criticism and constructive ideas, and from which almost all those who have contributed to what is good in the world to-day have drawn their inspiration? We have just seen a great country, and a great people, destroyed physically and morally. It destroyed itself; when its leaders were allowed to purge the universities, which had made it great, of the people who could criticise their actions.

I hope you will not misunderstand me when I place the functions of the University, particularly in these years of world-crisis, so high. I do not suggest that they are to become guiding centres of political thought, much less of party politics, but that they should set a *standard* of thought, a standard of intellectual honesty and of balanced judgment which the whole country will respect and from which the country will draw strength.

For after all, this is surely the true function of a University. If it is only to teach, and so to provide the knowledge

required by professional men and women, it is not a university but a technical or technological institution. There is then no reason why it should not teach typing and shorthand, bricklaying and plastering and sewing. These things are excellent things, but they are not university subjects, because they are not subjects in which there is much material for thought or critical examination.

Equally inaccurate is the view that a university exists chiefly to do research, to follow knowledge for its own sake. Such a view would make the university a post-graduate institute of advanced studies, engaging in activities so complex and esoteric that the ordinary student would never really know anything of the scholars and research workers in his university. He could not understand their language and they would not be interested in his problems.

A true university, I venture to suggest, should be as universities were in the days gone by, an intimate and active mixture of two activities, of teaching and scholarship. I say scholarship advisedly and not research because research is a part of scholarship, but not the whole part. It is possible to be a very good research worker and quite a stupid and ill-informed man with no influence on the thought of others except in a very narrow segment. It is not possible to be a good scholar and not influence others.

If you ask any university man or woman who has been for some years away from University life what he, or she, really feels grateful to the university for, the reply will, surprisingly often, not be the social life, not the knowledge gained or the technological training given. It will be the effect of one or two members of the staff who communicated to the student a feeling for fundamental values, who stimulated his critical judgment and created in him an enthusiasm for truth, which has influenced his whole life. And often enough, it is not the leading figures in the university who have had this influence.

There is a growing danger that the universities of South Africa may cease to perform this, their true and unique function. When I survey their future in my mind's eye and liken them to architectural structures, I see them in the main and figuratively as becoming assemblages of flat-roofed single storied buildings, extending increasingly over larger areas in the horizontal direction, adding every year some new 'single-storied hutment'. These single-storied buildings are marked 'physical education,' 'book-keeping' or 'soil-conservation'—you can provide other nameplates for such practical arts and crafts as your fancy dictates. Only here and there do they take on a double storey where scholars have some freedom for reflection and research, with their heads a little in the clouds. Very seldom indeed in my vision of the future or even the present day university is there a tower, of ivory if you wish to be cynical, but a tower which men can descry from far off

and when they see it say—there is wisdom. Instead, on the whole, there is much hurrying and scurrying on the ground-floor as students move from course to course being taught more and more and learning less and less of real values.

These ground-floor, even basement activities are, of course, very necessary. Each and all of them are in the national interest and must be provided. I am only suggesting that they do not constitute a university, that, in fact, they can easily turn into the reverse of the concept of a true university. And that if these professional and technological activities are all or nearly all which the people of this country expect of a university, this country is going to suffer irreparable harm.

For scholars, the men who can provoke the thought which is the great need of our times, need a second storey, and a tower, from which they can see the stars. The single-storied university, even if it has the largest superficial area in the world, offers the scholars no place and they will leave the universities in sorrow.

There is thus a danger in university expansion, the danger that the university may die of what I may stretch my metaphor to describe as elephantiasis of its ground-floor activities. But if we are aware of this danger in advance we can consider how to prevent it.

If money for university development were plentiful, prevention would be easy. Each and every university institution could be provided with enough money to build up scholarship and expand vertically and satisfy all the needs I have outlined to you. But, as you know, money is far from plentiful and the apparatus of scholarship is increasingly expensive, and so far from building upwards to the stars, our universities are hard put to it to keep the present fabric of their scholarship from falling into decay. Moreover good scholars are less easy to attract than they were a generation ago—there are many demands for them in other directions.

Nevertheless, the thing must be done. I would suggest that it can be done if the country's rather large provision of ground-floor universities is carefully examined to see where further vertical development is most desirable. In some cases it would be undertaken because the local industrial or social environment marks out a university as particularly suitable for support in a particular department; in others because the university has already achieved its tower of scholarship in a particular field.

Once this survey has been made it will be necessary for the State, following or assisted by private benefactors, to give generously to such selected second-storey university developments, to provide staff on a scale which leaves time for reflection and research, and equipment and library

facilities and accommodation generously enough to make these departments centres of thought of which the country can be proud.

It may be said that this necessarily means interference with the very precious autonomy of the universities, but such a view would be wrong. It is the nation, through parliament, which decides what universities there shall be, and this decision does not automatically imply that unlimited funds can be made available for each and every university institution to expand as it thinks fit; no nation can afford such expenditure in days when the money required for a few pieces of modern laboratory equipment, whose depreciation is rapid, would endow a lectureship for all time. A selective principle is essential if the nation is to agree to provide the funds needed to prevent our universities from ceasing to be universities at all in the true sense.

To be quite specific, I would state my personal view that not more than two or three really good post-graduate departments in each of the sciences, physical and social, need exist in this country, but they should be quite outstanding. Something similar would apply to the Arts and the Humanities. Those university departments which are not selected for special and generous treatment should still do some post-graduate work but they will have neither the staff nor the equipment to reach the standard of the more fortunate ones. The best of their graduate students will leave them on scholarships provided to meet the extra costs of their moving to study elsewhere. To this proposal there seems to be no acceptable alternative whatever.

I am speaking of the universities of tomorrow, and I hope that what I have said will not be taken as criticism of the devoted work of those who have created the universities of to-day. Most of this gathering will soon be sharing in the ceremonies connected with the birth of a new university. After what I have said, you will understand that I myself feel that our Rhodes University will be fortunate in that it does not inherit a very extensive single-storied professional and technological foundation. It has a chance, which others might even envy, of turning this apparent disability to good account. The absence of large professional schools of training may be a powerful aid to the immediate development of a policy of scholarship and leadership in fields of thought in which other institutions are forced to limit their activities. I would not presume to suggest in detail what these fields should be, except that I should like to point out that the great Native reserves lie at your door. I would only remind you that the College has a proud reputation for turning out men and women with those qualities of insight and judgment and love of truth which it has been my purpose to emphasise as the great needs of our country and of the world. This reputation it owes to the many men of scholarship who have worked and taught here. It is in

following this tradition that all of us who owe something to Rhodes University College hope and expect the new

University to be an ornament to this country and to the age in which we live.

The Finnish Mission

FAR too little is known in South Africa about one of the most remarkable missionary causes in the sub-continent. Working in a field which both geographically and in most other respects is a very isolated one, the Finnish missionaries in Ovamboland, in spite of having been there for more than sixty years, have inevitably been somewhat outside the general missionary fellowship of South Africa which has found expression in periodic missionary conferences and other forms of collaboration. The long and difficult journeys necessary for contacts with other missions, (save for the Rhenish Mission to the south, with which there was always great harmony) were impossible, so the sturdy-souled Finns did not attempt them. They just went on with their job of evangelisation in a primitive and exacting field. This lack of the means for mutual fellowship left both the Finns and the whole South African missionary enterprise the poorer.

We welcome, therefore, (reciprocating most warmly the accompanying good wishes for 1951) as most informative and timely an authoritative account of the origins and activities of the Finnish Missionary Society in its various fields—S.W. Africa, Bechuanaland, Johannesburg, Angola, Tanganyika, China and Palestine.* It is a stimulating, faith-provoking story, revealing uncalculating and undiscourageable devotion in difficult fields.

Christianity came to Finland in 1157 and an Englishman (St. Henry) was its first bishop. Seven hundred years later the coming of the Light was commemorated on a national scale and in this connection thankofferings for foreign missions were made in all the churches. There had been missionary activity among the Finnish Christians prior to this, but it had found outlet mostly in support of the Swedish Missionary Society which had been started in 1835. An organisation of their own was now desired and in 1859, on the anniversary of St. Henry's martyrdom, the Finnish Missionary Society was founded in Helsinki. With wise Christian statesmanship it embraced on a Lutheran basis a number of evangelical movements in an organisation combining a church mission with an independent association of others, by which a board of directors has full control, but with the archbishop and two other bishops of the Finnish Church as members of it. The Church regards the Society as its official missionary agency and each congregation contributes its annual quota to the funds. The Society engages also in home evangelism and

has developed a large publishing house for religious literature. It has been the main link with Lutheran churches outside Finland, particularly in America. During later years, when war and its aftermath have made adequate support from the home churches quite impossible, the National Lutheran Council and Lutheran World Action in the U.S.A. have supported the work in Africa, China and Palestine.

Before it occupied a field of its own the Society, with wise foresight founded a training school for missionaries, and supported from its funds some of the work of the Leipzig, Hermannsburg and Gossner societies. But in 1868 the first five candidates completed their training and sailed for Africa accompanied by some lay-workers. They found their field in German South West Africa and in 1870 opened work amongst the Ondonga tribe of the Ovambo in the northernmost reaches of the territory, an area which for reasons of security was cordoned off from the country to the south. The Ovambo were found to consist of about fifteen separate tribes and to number in all about a quarter of a million people. Desiring to evangelize where none had been before them the Finns isolated themselves in this almost unknown field, with the Rhenish missionaries among the Hereros far to the south as their nearest neighbours.

An encouraging welcome from chief and people led to the planting of a number of stations, but after a time opposition was stirred up against the Mission by traders whose business in slaves, cattle and ivory, against spirits, arms and worthless trinkets, was beginning to suffer. Various points which had been occupied among other tribes had to be abandoned and the going even amongst the Ondonga tribe, who had been the first to receive the gospel, became very difficult. After ten years of prayerful toil the first four converts were baptised (1881), though because of local hostility this had to be done in Hereroland. Ten years later there were only twenty-one converts. But then a change came and on the foundation laid in prayer and lives and tears a Christian community began to be formed. By this time the language was mastered and developed, the New Testament translated, together with other needed books, and the necessary educational plans could be extended. Nothing, perhaps, better illustrates the isolation of the Mission than the fact that the name of Dr. Martti Rautanen is hardly known in South Africa, even in Christian circles. Yet he rendered most notable service in Ovamboland for no less than fifty-seven years, coming out with the original party and becoming the

*"The Finnish Missionary Society, 1859-1950," by Armas K. E. Holmio. Finnish Lutheran Book Concern. Hancock, Michigan. U.S.A.

pioneer-founder of the vernacular literature (Oshindonga), and the translator of the New Testament as well as of a great part of the Old. He ranks with the greatest figures in the history of missionary pioneering in Africa.

Developments followed with a rapidity very much in contrast to the almost imperceptible advance of the early years. A hospital, normal school and theological seminary were all founded in 1913, by which time there were over forty in the missionary body and nearly three thousand church members. After the Territory was mandated to South Africa progress was even more rapid, and the present situation of the work may most easily be indicated by the following figures for 1949/50 :—

Main Stations	12
Congregations	23
Missionaries	40
Native Pastors	35
Evangelists	50
Baptised Church Members	57,710
Primary Schools	79
Pupils	11,198
Boarding Institutions	11
Students	538
Sunday Schools	268
Pupils	10,980
In-patients in hospitals	7,245
Out-patients	78,713
Medical calls	160,108

There is one more set of figures to be added. Ovambo-land holds 35 Finnish graves, 20 of missionaries and 15 of missionaries' children.

Having established the foundations of an indigenous church amongst the Ovambo the Finns began to look afield for open doors. The first was recognised in the Okavango country to the east, in the narrow strip of habitable land along the river. Here three stations were opened between 1929 and 1934. It is a strange field with a population largely transient, but the harvest has been good and the word taught here has been carried far afield into Angola.

After S.W. Africa came under Union control the Ovambo began to go to the mines on the Witwatersrand in considerable numbers. To shepherd these migrant sheep a Finnish missionary has been established in Boksburg.

Angola was next invaded. A large number of the Ovambo live across the Kunene River in Portuguese territory and it was thought that they would be a suitable field for the missionary effort of the Ovamboland Christians. Calls were continually coming from those who had heard the Gospel on the southern side of the border. The authorities welcomed the Mission at first, but after two years of uncertainty permission to enter was not granted. For a matter of seven years, before finally abandoning all hope of securing it ultimately, two of the Finnish mission-

aries gave their services to the Protestant Swiss Mission which was at work in the country, but eventually all hope of entry was abandoned and they were withdrawn.

The next door entered was in Tanganyika, where two stations formerly held by German missions were taken over in Usambara and Usaramo. This was as recently as 1949.

While Africa was the first and has remained the main field of the Mission, the immense needs of China had appealed strongly to it and the province of Hunan was entered in 1902, shortly after the "Boxer" troubles. In conference with the established missions a field occupying an area of 180 by 60 miles along the Li river was assigned to it. For twenty years or so there was steady growth, but the periods of civil and of anti-Japanese conflict which supervened were dangerous and testing, and with the outbreak of war in 1939 the work of necessity became an "orphaned mission" dependent upon the help of the National Lutheran Council of the U.S.A. More recently, with its field overrun by the Communist forces, all but two of the missionaries have been evacuated to Finland.

The scriptural call to Jewish evangelisation was recognised in the early days of the Society and work on behalf of Jews resident in Finland was begun in 1863. Some years later a missionary was stationed in Czernowitz in Galicia. Work in Palestine itself began in 1924 when the distinguished Finnish orientalist, Aapeli Saarisalo was working there in various parts of the country. In 1931 permanent work was undertaken in Haifa and Jerusalem. The latter has continued, more especially for orphan children, all through the recent troubled years. With its headquarters in a street bearing the well-omened name of St. Paul's Street., it stands ready for various developments as soon as the necessary support is forthcoming.

The ordinary person in the churches of South Africa probably knows little of Finland save that it stood up with splendid heroism to Russia and that it has produced some marvellous long-distance runners. It is good that we should realise that its foreign missionary enterprise is considerable, that it is marked by these same qualities of courage and endurance, and that the blessing of God has rested richly upon it.

Christian thinking is something more than thinking in pious terms. With many the experience is right, the life of God is there, but there has been no thinking on the basis of things, and when things hit there is confusion. If we are going to think along Christian lines, and know where to place our individual experiences, it is time we exercised ourselves intellectually as well as spiritually.

Oswald Chambers.

Miss Helen Keller, Ph.D.

The *Outlook* joins with all South Africa in saluting Miss Helen Keller and in wishing her an enjoyable and fruitful tour through the sub-continent. We can think of no woman in the world whom we would welcome amongst us more gladly. Is she not the heroine of a well-nigh incredible epic of human endeavour and triumphant conquest of difficulties that is familiar to us? We are honoured that she has included South Africa in her travels on behalf of all who are handicapped by blindness or deafness. Her coming is a challenge to us to do much more than we have done in support of the various schools and institutions which serve them.

Miss Keller landed at Cape Town in the middle of last month and has been busy in the Western Province since then. She reaches Port Elizabeth on the first of April and thereafter her itinerary is as follows:—

EASTERN PROVINCE

- April 2 Visit Blind Workshop, Mount Road, Port Elizabeth. 5.30 p.m. Mayoral Reception.
 „ 3 Lunch at Uitenhage. Meet P.E. Deaf Community.
 „ 4 Morning with the African Blind at New Brighton. City Hall meeting in the evening.
 „ 5 Visit Hard-of-Hearing Class. Meet the American and Canadian Club.
 „ 6 GRAHAMSTOWN and LOVEDALE.
 „ 7 Drive through African villages near LOVEDALE.
 „ 8 “Under the Oaks” at LOVEDALE.
 „ 9 EAST LONDON.
 „ 10 KINGWILLIAMSTOWN
 „ 11 EAST LONDON.
 „ 12 EAST LONDON.
 „ 13 By plane to Durban.

NATAL

- „ 16 Visit European and Coloured Blind Workshop, Durban. Meet Deaf at their Institute. 8 p.m. Reception at the Art Gallery.
 „ 17 Visit Bantu Blind Institution. 8 p.m. Bantu Social Centre.
 „ 18 Meet the Indian Blind Society.
 „ 19 PIETERMARITZBURG
 „ 20 Visit a Zulu Village.
 „ 21 Drive to Johannesburg.

ORANGE FREE STATE AND NORTHERN CAPE

- April 23 By plane to Bloemfontein.
 „ 24 BLOEMFONTEIN.
 „ 25 By car to Kimberley.
 „ 26 KIMBERLEY.

TRANSVAAL

- April 27 Return by 'plane to Johannesburg.
 JOHANNESBURG
 „ 28 8 p.m. Deaf Social Club.
 „ 30 3.30 p.m. Welcome by the Mayor of Johannesburg.
 May 1 Visit St. Vincent's School for the Deaf.
 „ 2 Visit the Blind Institute and the Col. Rowland Home for Aged and Infirm Deaf.
 „ 3 ASCENSION DAY
 „ 4 Reception by the American Consulate and American Clubs.
 „ 5 POTCHEFSTROOM
 „ 7 8 p.m. City Hall Meeting.
 „ 8 Day with the Coloured and Indian Blind Society.
 „ 9 PRETORIA.
 „ 10 PRETORIA.
 „ 11 CHILDREN'S DAY.
 „ 12 An African Day at Ezenzeleni and Kutlwanong.

SOUTHERN RHODESIA

- „ 14 Official Welcome in Bulawayo.
 „ 15 Drive to Matopos. Public Meeting.
 „ 16 SALISBURY.
 „ 17 SALISBURY.
 „ 18 Return by 'plane to Johannesburg.

LAST DAYS

- „ 19 Farewell functions at the University of the Witwatersrand.
 „ 21 Guest of the Secretary for Social Welfare, and the Secretary for Education, Arts and Science at a farewell luncheon, Mount Nelson Hotel, Cape Town.
 „ 22 Sail for America on the “African Endeavour.”

(A most interesting thirty-two page illustrated booklet has been prepared in connection with this tour with an introduction by Sarah Gertrude Millin, a most admirable sketch of Miss Keller's achievement and message, and a record of what South Africa is doing for her deaf and blind. Copies may be had for a minimum donation of half-a-crown, from P.O. Box 672, Johannesburg.)

One of the greatest dangers which South Africa has to avoid is the danger of evasion. Unpleasant facts should not be set on one side, clear-cut issues should not be confused by ill-considered catch-phrases, the real issues to be decided should be resolutely dealt with.

—Social and Economic Planning Council.

John Knox Bokwe

MEMORIAL CHURCH DEDICATED

ON Saturday, 24th March, the Presbytery of King Williams Town of the Presbyterian Church of South Africa met at Ntselamanzi, beside Alice, for the dedication of the John Knox Bokwe Memorial Church. The new building, which is costing about £2000, has been erected mainly by the praiseworthy and self-denying efforts of the African people at Ntselamanzi. It is a pleasing structure.

Rev. J. Bruce Gardiner, D.D., presided at the service and was assisted by Rev. J. J. R. Jolobe, B.A. The actual Dedication was conducted by the Right Reverend D. McRae, B.Sc., Moderator of the General Assembly of the Presbyterian Church of South Africa, who also addressed the large congregation. Mrs. Bokwe, widow of the Rev. John Knox Bokwe, opened the door.

During the proceedings, Dr. R. H. W. Shepherd, Principal of Lovedale, gave an outline of the life of the late Rev. John Knox Bokwe, which we have been asked to publish. Dr. Shepherd said:

The name given to this Church to-day is a significant one. We have it on the highest authority that a prophet is not honoured in his own country or in his own house, but this Church will stand for all time as an exception to that.

Who was John Knox Bokwe? When Lovedale Institution was opened on 21st July, 1841, one of the pupils admitted was Jacob Bokwe. His son, whom he named John Knox, was born at Ntselamanzi on 11th March, 1855, two years before the cattle-killing. He joined the Lovedale Station school as a day-pupil of ten or eleven years of age, coming under the influence there of the notable teacher William Kobe Ntsikana. It is worth recalling that he was employed by the missionaries as a herd-boy, and that he often led the cows and calves into the cattlekraal which stood on the site of what is now the Main Educational Building of Lovedale Institution.

On the arrival of Dr. and Mrs. Stewart he was taken into their household. There is a well-known story of how Mrs. Stewart, a young bride of about nineteen, found a young African standing entranced listening at the gate while she played the piano. Thus began the friendship that meant so much. Between the years 1869 and 1872 young John Knox attended Lovedale's College Department. His most notable contemporaries were Elijah Makiwane and Mpambani Mzimba. The staff included at that time, besides Dr. Stewart, such men as Andrew Smith, W. J. B. Moir, G. M. Theal, John A. Bennie, and Miss Jane Waterston.

In October 1870 Lovedale began the two versioned newspaper, the *Kafir Express* and *Isigidimi*. Young John Knox Bokwe was appointed clerk and to give assistance

with this publication. It is interesting that the closing paragraph on the last page of the first issue was this: "To our Native friends who have any thought of improvement or any desire to better their condition for this life or the next, we say—Abandon all hope if ye drink much beer, or find yourselves often in the canteen."

Learning telegraphy in a time of emergency, Mr. Bokwe presently took charge of the Lovedale telegraph station; and in course of time he became book-keeper and cashier to the Institution, a position which he held for over twenty years.

In 1875 he began to compose music, and ten years later published a collection of hymns and songs under the title *Amaculo ase Lovedale*. This book has gone into many editions. The most notable pieces in it are Ntsikana's hymn and "Vuka Debora." It is noteworthy that both these pieces were sung on the occasion of the visit of the Royal Family to Lovedale four years ago.

In 1892 Mr. Bokwe visited Scotland, and sang one of his hymns at the great missionary meeting of the General Assembly of the then Free Church of Scotland. His visit undoubtedly gave a great impulse to missionary interest in South Africa.

In 1897 he resigned his post in the Institution after twenty-four years' charge of the Telegraph and Post Office. At the time of his resignation he received the special thanks of the Postmaster-General for the "efficient and satisfactory manner" in which he had discharged his duties.

On leaving Lovedale Mr. Bokwe joined the late Mr. T. Jabavu, as partner in the newspaper *Imvo Zabantsundu*: but the arrangement not answering well, he turned to the work of the ministry, being a most earnest evangelist. Having obtained ordination, he was in course of time placed in charge of the congregation at Ugie. Here he did excellent service, winning the respect and confidence of the white and coloured as well as of the people of his own race. His presence in the Church Courts was always helpful, making for harmony, good feeling and progress.

While a minister at Ugie he paid repeated visits to Lovedale, where certainly his heart always was, and took part in several evangelistic campaigns with great helpfulness, his fine voice and cultivated musical taste standing him in good stead. It was his practice often in the course of his public prayers to break into the softest singing, in which the congregation would join him.

When failing health compelled him to retire in 1920, he came back to this district, and built the house which we all know and which stands not far from this Church. The

last of his days were occupied mostly in collaborating with Dr. Henderson, as his early days had been with Dr. Stewart. One of his last efforts was a metrical version of the Psalms of David. This was published not many weeks before he died. He was also engaged upon a musical edition of the *Amaculo ase Rabe*. This he had to leave to other hands, but it is noteworthy that in the musical edition of the *Amaculo ase Rabe* which was afterwards published heed was paid to Mr. Bokwe's injunction that the Xhosa language should not be "murdered" by failure to adapt the musical rhythms to the language accentuation.

Almost to the close of his life he worshipped regularly with the Institution congregation. He died on 22nd February, 1922.

My own personal acquaintance with Mr. Bokwe was not extensive, but I met him on more than one occasion when as a missionary from the Transkei I visited Lovedale. My last picture of him is of his attending a meeting of the Synod of Kaffraria in the Large Hall and of his being helped on to a white pony at the steps of the Main Building when the meeting closed.

He was a man of considerable mental powers. His Native name was *Mdengentonga*, as he was very small in stature though not small in intellect. Dr. Stewart said of him, "He is always cheerful and willing at any hour of the day or night—and the quality of his work is excellent. His energy, reflection and sound judgment have rendered him a very valuable agent in connection with the complicated work of this place." Dr. Stewart especially appre-

ciated his willingness to accept responsibility. Another who worked with him declared, "In every department of work he is painstaking, accurate, diligent, and ungrudging; never idle and does everything with a will. I have never seen him in an angry or sulky mood, nor received one disrespectful word from his lips. . . . I could trust him with anything—his honesty, integrity, and truthfulness being simply unimpeachable." Another referred to his movements as being brimful of life and energy, and he went on to say, "As might be expected from his associations, he was in his bearing most courteous and gentlemanly, and always neat in his person."

When he died it was said of him that all through his life he had been consistent in his devotion to the highest ends. He was a great gift to his people, and he has left to them an example of faith and service and life, the memory of which should long be cherished.

It was at Ntselamanzi that he was born. It was at Ntselamanzi that he died. It was in this district that his greatest work was done. It is altogether fitting that his memory should be long enshrined in this church which stands in the heart of the area where he lived and toiled and died.

I come to you to-day not as Moderator of the General Assembly of the Bantu Presbyterian Church, but as Principal of Lovedale, and I count it a rare privilege to pay tribute to the life and work of one who was Christian minister, author, composer and leader of his people, and through all one of Lovedale's distinguished sons.

A Shepherd's Work

A WEDDING called me to Simonstown and as the railway passes reasonably near Vrygrond, I decided to break my journey on the way so as to visit our people there in preparation for the Eucharist on the following morning. I left the train, therefore, at Steenberg, followed about three miles of hard road, and then at a point which I have come to know, dived off into the bushes and amongst the sand dunes, where, if one goes on long enough, one finds people living.

Far away from the road, and facing close up to a high sand dune, which obscures all distant view, there is a cluster of pondokkies inhabited by quite a colony of people from St. Cuthbert's. When Father Dubha, C.R., and I called there some weeks ago we were asked to visit a girl suffering from some kind of possession. We found her lying quietly in bed looking very weak. I asked Father Dubha to talk to her. She listened to him quietly but as soon as we began to pray—(the same thing happened as in a former case)—she was immediately seized with an attack of violence. I had last seen her some weeks before, in the little Church, teaching the little girls in the Confirmation

Class—a slender figure one could have knocked over with a feather. But now it took three strong women and a man to hold her down for she displayed amazing physical strength and a grip like a vice from which they could not get themselves free. Small wonder that when this attack passed off she was utterly exhausted and begged urgently for water. We did what we could and left her. After returning home I wanted to pay another visit, but could not get the chance. Only we prayed for her at the Mission House. On this occasion, now that I was to pass the place again, I had intended to call, but, hearing from the neighbours that the girl was now quite well, and that her mother was away for the day, I decided not to do so. Imagine my joy when I saw her at Church next morning, when she made her Confession before the Mass, and then received Communion. I was careful to put her on again to teach the little girls in the Confirmation Class, as much for her own sake as for theirs. God grant she may not succumb again to that grievous affliction which I think is due to feebleness of faith and fear of evil threats.

So, having called on Nomatayitayi—whose mother

cooked for the boys at St. Cuthbert's thirty years ago!—and who had told me the news of that young girl, I passed by the colony of St. Cuthbert's people, and on to an isolated little shanty, only to find that the highly respected woman, also from St. Cuthbert's, who lives there, was away; but I found her son, a very nice lad, who does night work for the wealthy folk in Muizenberg at a floodlit bowling green!—and returns home to this shanty after midnight—a very lonely walk of two or three miles.

After a little more walking I sat down to make my lunch off some fruit given to me earlier in the day by a kindly hawker outside Woodstock Station. I then walked into Muizenberg where I borrowed a surplice and stole from the Rector, for I had forgotten to bring these, and resumed my railway journey for another twenty minutes to Simons-town where I arrived just in good time for the wedding.

As I had only got the names of the two people to be married there was some signing to do before the service. I had no means of getting the two people together, till each had been ceremoniously brought into the Church, so my only course was to get them seated at the front of the large congregation and get the business done there as best I could. My custom is to get them to practise first on a piece of spare paper to make sure they like the pen! The bride, who wore a beautiful wedding dress which was (I suspect) several years out of fashion, and a pair of gloves which took a long time to get off and a still longer time to put on again, practised her signature with great success, spelling her name according to the old orthography. I therefore entered her name on the forms, spelling it accordingly. But then she proceeded to sign her name in the spelling of the *new* orthography. At this of course I had to object—it would never pass the Government Registrar. And despite her expostulations that this new spelling was correct I felt I could not go back and start writing up a fresh set of forms; the congregation was getting restive, each side singing against the other, a baby was making a still more disturbing noise, and the wind from False Bay was coming in at one window, across the table and out at another, so that I was repeatedly having to make a grab as one or other of the various papers nearly got blown away. The bride had cried a bit before this incident, otherwise I should have been distressed to think that the tears that followed might have been caused by her having to be married in the old orthography! The latter, as the phrase implies, brings into use not only a change of spelling; there are also certain hieroglyphics used to express certain sounds; these are understood mostly by the School people, who seem to like them, but elsewhere are accountable for a good many headaches.

Next morning I went again to Vrygrond for Mass as arranged. When I go there by the quickest way I go past Steenberg in the train and from a different station by an-

other narrow way through bushes and sand dunes. Not a sign of any kind of building is in sight. But there are footprints in the narrow way that winds between the bushes, and the sand is dazzling white. Suddenly, from a further ridge, we see shanties and pondokkies here and there, and one of them, more compact and better built than the others, has a cross on its roof; and through the one and only window, which of course is open, one sees the white of the surplice of the preacher who is standing just inside. The surroundings are beautifully quiet. The only sound is that of the waves on the shore not far off, and the voices of the people through that open window as they sing Mattins inside the little Church. Still there is some little way to go, and on arrival I find one vacant rickety chair just inside the door which is left for me. This is my vestry; on it I place my suit case. The process of unpacking and vesting is one and the same thing. There is nowhere to put the vestments except to put them on. Then, before putting on the chasuble, there is the performance of a ritual act which is purely local, and, I venture to think, quite unprecedented. Behind the altar there is a room where there lives a man with a woman (a Methodist) who is his second companion since his lawful wife left him. These people are the caretakers of the Church (which, by the way, does not belong to us). My walk has made me hot, and I do not like to go to the altar without at least the little ablution that we are accustomed to. So, replacing my helmet on my head, (for the sun is so fierce.) I step out to the open door of that little room behind the altar—it is only a distance of about three paces; there I stand in silence with the tips of my fingers together. The woman of irregular life, with a baby on her back, sees me and knows what I want; without speaking she dips a cup into a bucket of water and comes out and pours it over my fingers. (All water comes in a can on her head from a tap a mile away), I then go back and put on the chasuble; and when I get to the altar,—no easy task when the forms, loaded with people, overlap and therefore cannot be placed opposite one another—when I get to the altar, I can hear, through the thin partition which screens off the room just beyond, the hissing sound of a Primus stove; for the other good deed of the woman of irregular life, who lives behind the altar, is to prepare tea, for myself and three or four preachers, to be enjoyed after the service.

The service on this occasion was followed by three baptisms. Two of the children were born to a man who has been living for about fourteen years with their mother—his lawful wife meantime being in Cape Town. As usual in such cases he feels it an injustice that his name cannot be entered in the baptismal register as the children's father. Many are the cases in which we find ourselves required to regularize the irregular! It was at this little Church, not long ago, that I began by hearing the con-

fessions of a man and a woman outside the Church (because the inside was full of people); then I took them inside and married them. In the Mass that followed I gave them Communion; after the Mass I Churched the woman and finally I baptized their baby. But of course there are some who have come to an 'impasse' whose position we have no way of regularizing, as e.g. the young couple from St. Cuthbert's parish who have been together for many years, and seem devoted to one another, and have three delightful children, and who keep their little pondokkie-home clean and respectable, yet who cannot marry because the young woman has long had a husband up country,

though she only stayed with him for one month after marriage. These, and other such, are, if I may coin a word, unregularizable!

Nobody, I think, could possibly attend such a service as that to which I have referred at Vrygrond, without being struck with the reverence of the fifty-three people who were there and who entirely filled the little building. And it was very gladdening to hear the preacher testifying afterwards to the noticeable improvement in attendance since my colleague passed through the neighbourhood and paid some calls some six weeks ago.

F. J. RUMSEY.

Sursum Corda

THE THREE CROSSES

DID the world ever see such a stupendous spectacle as that at Calvary? Three crosses and three men, aptly described as "one dying in sin, one dying for sin, and one dying to sin." But why three crosses? Was it only coincidence? No, it was told long before that Jesus would be numbered with the transgressors, and so the three crosses have a mission to serve, a message to convey, a glorious gospel to proclaim. Three crosses, and three representative figures.

THE FIRST CROSS

On this is the representative of Fallen Humanity, the man who lives after the flesh and has no place, no time, no use for God and goodness, who plunges into the lowest depths of iniquity, who is ruled by passion, who rebels at the conditions in which he finds himself, who has no scruples about dispossessing others,—indeed, there is no limit to the evil he can do. And when he meets his fate and is condemned to die ingloriously, his last feeble resource is to blaspheme vehemently and to join the rabble in cursing the Good and the True, deriding God's perfect Son with a sneer, "If thou be the son of God, save thyself and us."

We may say that we were not there when they crucified the Lord of Glory, but wait. There are degrees of sinning, there are restraints, but God knows all about us and makes no mistakes; His verdict is that all have sinned and gone astray, that there is none righteous, no one. It may be that we leave God out of the scheme of our lives, that we have not loved God and our neighbour. In many different forms it can be seen that we all sin. It helps nothing that we were not actually among those who cried "Crucify him;" we are all to be numbered with the guilty who brought the Perfect One to the cross, and so this malefactor stands for all the sinful and lost among the children of men.

THE SECOND CROSS

This is the central one, and as we draw near we may hear a voice saying "Behold the Man." He was more, Son of God, God's representative, the Lord from heaven to earth descended, the Second Adam, the Pioneer of the new race of the children of God. He was the Beloved of the Father, whose love for His fallen children led Him to lay this loftiest of all offices upon Him to be their Redeemer. The One on the central cross did it all. Great indeed is the mystery of godliness, but it is God's way and it works wondrously well. Multitudes in heaven and on earth unite to give glory to the Lamb of God by grace of whose sacrifice sinful men are born again unto good works, true holiness and life everlasting.

THE THIRD CROSS

On this cross, as on the first, a malefactor, as much a criminal and a rebel as the other. To a point he joins with the other in railing upon Christ. But something is at work in him. He comes in some marvellous way to have a new view of Him on the middle cross. He sees that He does not rebel, but bears with serenity all His woes and agonising pains and all the insults thrown at him. He hears Him saying something wonderful about his murderers, "Father, forgive them, for they know not what they do." And so presently he rebukes his brother malefactor, taking all guilt for their deeds but setting Christ far apart from them as guiltless. Alexander Whyte calls this man the Prince of Believers, as being the only man to stand with Christ on that day of the power of darkness. He may have heard or seen what Pilate had caused to be displayed of Christ as "The King of the Jews." Thus from this great sinner's lips there came the wonderful prayer "Lord, remember me when thou comest into thy kingdom," that brought the wonderful answer. Hence the wise saying that "Only one was saved at the eleventh hour that

none may presume; yet one was saved that none may despair." Here is the representative of man redeemed, the new man in Christ to be numbered by multitudes throughout the whole round world.

"There is therefore no condemnation to them which are in Christ Jesus." Hallelujah.

DAVID A. McDONALD.

New Books

African Systems of Kinship and Marriage, edited by A. R. Radcliffe-Brown and Daryll Forde. (Oxford University Press, 1950: pp. ix—399. Price: 35/-).

At one stage in the development of an African Christian community the missionaries serving it decided that the time had come for the establishment of a high school for girls who might be expected to become the wives of teachers, evangelists and ministers. The principal of the school believed that book learning was not enough and that training in the domestic arts and in home economics should be included in the curriculum. School inspectors and missionaries were pleased. But the African church elders shook their heads. They said: "The most important thing is not being taught! The girls should learn how to care for others: they must know how to honour relatives and neighbours by giving them their customary shares of food, drink and other comforts of life. If the wives of the leaders of our congregations do not know their kinship obligations how can life in our community be expected to be harmonious!"

These church elders had pointed out an important truth.

In African life kinship is a reality. The spirit pervading it is a moral principle of the highest order. Its nature ought to be studied and understood by all who have the interests of the Africans at heart. The book under review is devoted to the investigation of problems of kinship and marriage. It comes to us as a work of authority. It is the result of a research project of the International African Institute. Its publication was made possible by a grant from U.N.E.S.C.O. Its joint editors are acknowledged leaders in the field of Anthropology. Its contributors are distinguished British and South African anthropologists. It is obviously a book which must be taken seriously.

The practical aspects of problems of kinship have been well set out in the Introduction, where Professor Radcliffe-Brown maintains that the reality of kinship bonds distinguishes simpler societies from the more developed ones in which they are overwhelmed by differences of aptitude and training. Under culture contact conditions the practical implications of kinship become really big, for "many of the intangible obstacles and discords found by colonial administrators, economic planners, educationists—and may we add missionaries and African leaders—are due to the unintended and avoidable disharmony between the indigenous and the invading social values." However anyone hoping to be given in this book easy recipes for

handling awkward situations is likely to be disappointed. The book intends to be severely theoretical and it succeeds in this aim with a vengeance. It is not a description of customs, but a serious ethnological treatise, devoted to the establishments of social facts and the establishment of sociological laws. Little pains are taken to arouse the interest of the general reader.

The kinship system and marriage regulations of the following tribes are analysed: Zulu, Swazi, Tswana, Lozi, Nyakyusa, matrilineal Central Bantu, Ashanti, Yakö, Nyaro and Nuer. The problems reviewed are the criteria of kinship (descent, succession, inheritance, authority), the typology of kinship (matrilineal, agnatic and bilateral), the principles underlying kinship terminologies (equivalence of siblings, lineage unity, generation merging), the adjustment of conduct towards defined sets of relatives, marriage regulations (prohibited degrees, preferential marriages), marriage as a contract between allied families and as a developing process, in-law avoidances and joking relationships.

The authors have presented their complicated subject-matter with perspicacity and an impressive mastery of facts. Yet the thoughtful reader may be excused if he experiences doubts as to the explanatory value of some of the principles advanced. If we are told with reference to the most varied customs that "their function is to preserve, maintain and continue the existing social structure" we may feel that this hackneyed principle does not exhaust the motive powers of kinship and married life. Nor may all of us be satisfied that the role of the individual in African society has been adequately taken into account. From some pages of this book the African emerges so inextricably enmeshed in the web of kinship and so irresistibly propelled by the dynamics of "developing" marriage, that he tends to resemble the hide-bound savage whom our grandfathers wrongly pictured as hopelessly and rigidly embedded in the cake of custom! Apart from these tendencies, which are inherent in the theoretical approach of some of the authors, the book is an extremely valuable exposition of our present knowledge of two vital aspects of African life.

O.F.R.

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The Great Queen's Blanket, by Cyprian Thorpe, (S.P.G., 77 pp. 2/6.)

A very readable little book about Basutoland and its people by a missionary of the Church of the Province of

South Africa, (Anglican). His main purpose is to tell about the work of his own church, but there are three preliminary chapters of a more general character, dealing with the country, the people, and their social structure, which provide an excellent background for his story. The South African Anglican work in Basutoland is small in comparison with that of the church founded by the French Protestant missionaries or that of the Roman Catholics, its adherents numbering rather under five per cent of the total population, but it has had some notable men in its ranks and has recently been constituted as a separate diocese.

In the last chapter, which looks to the future and is aptly introduced by the Sotho proverb to the effect that "New water drives out the old," the fact of the persistence of pagan ideas leads the writer into some discussion of the recent epidemic of 'medicine' murders. He notes some of the theories which are put forward to account for this very surprising phenomenon amongst a people far less under the power of the witch-doctor than other South African tribes. One of these is not always set out so frankly. "It has also been urged" he writes, "by some that the sacrificial teaching of the Christian Church, especially by the Roman Catholics and the Anglicans, has so turned the minds of the simple people to whom it has been given that they have returned to, or gained, a belief in the efficacy of bloody sacrifices. . . To allege that the teaching of the self-sacrifice of our Lord on Calvary and His atoning death on the cross could possibly be corrupted or twisted into a justification for the murder of innocent victims, would be tantamount to saying that the church has done exactly the opposite of what its whole teaching, practice, and essential being stands to proclaim. At the same time no one should underestimate the capacity of the Devil for being diabolical. . . The church has given insufficient attention to occult practices, and certain heathen customs have been indulged in by Christians which, because they were regarded as harmless and quaint survivals, have never been really challenged. . . . Once the power of the medicine horn is even tacitly acknowledged, the need for its replenishment has to be met." It is at least lamentably clear from a consideration of the church connection of so many of the people found guilty in regard to these murders, that some so-called Christian teaching has done nothing to weaken belief in the power of magic and charms, but has rather strengthened it.

The first appendix, which gives a chronological list of the 'principal events' in the history of Basutoland, might, perhaps, be revised to bring it up to the standard of the rest of his book.

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Religion and the Common Man, by E. C. Urwin
(S.C.M. Press, London : 7/6).

This is a book for which many have been waiting. The

author is very conscious that this is the age of the common man, and, as one who has shared in the common man's struggles, he rejoices in the fact. He fears, however, lest the common man, having come into his own, may forget the steps by which he has risen, the Church which has helped him to higher place, and the Christian religion that alone can satisfy and uphold him. He desires that the common man be emancipated—he prefers the old fashioned word "redeemed"—and that he should win his way to a purposeful existence. Can this be done without religion? The author, after a lifetime's study, answers, "No. God is the very acme of human experience, through which alone man is fitted for community with his fellows." The book is a very human document, with a wealth of unobtrusive scholarship behind it. Many will appreciate its realism as it frankly faces the divorce of the common man from religion, in Britain, but more especially on the Continent of Europe. Yet it is a book redolent of hope.

FORT HARE NOTES

The number of students enrolled at the College has risen to 386; hostels, laboratories, and some of the classrooms are occupied to the limit of their capacity, the library needs to be enlarged, and the Assembly Hall cannot accommodate a really full Assembly of students and staff. Over 80 applicants, fully qualified for admission to University studies, have had to be refused admission to the College; some of these are students who have been in residence for one or more years, but have not succeeded in passing a sufficient number of University courses to justify re-admission, when every such re-admission deprives another applicant of a place in the College; others are applicants who have qualified for admission but cannot be given even a first chance at University study as internal students because of the limits imposed by the accommodation available. This is a small College when viewed in relation to the educational needs of more than 8 million people; capital must be found for an increase of at least 200 in the student enrolment during the next three to five years; it is estimated that even with this increase the College would not keep pace with the increasing demand for Higher Education. At present the Government is contributing approximately £30,000 per annum to the cost of running the College, and is prepared to make capital contributions to its enlargement, but, as with other University Institutions, such capital contributions are dependent on equal capital donations from non-Government sources i.e. from the public. Something like a million half-crowns, or a smaller number of larger contributions, are needed to enable the College to provide for the increased demands being made upon it. The collecting of such sums would require the co-operation of a large number of interested friends.